Pam -
Egypt

A SURVEY

of

THE MISSIONARY OCCUPATION OF EGYPT

by

H. S. PHILLIPS, Ph. D.

WITH A SPECIAL SECTION ON CAIRO

by

S. M. ZWEMER, D.D.

Prepared for the International Council and
Printed for Use at the General Conference
of Christian Workers, 1924.

PRINTED AT THE NILE MISSION PRESS

DISTRIBUTION OF MUSLIMS COPTS AND PROTESTANTS

	MUSLIMS	COPTS	PROTESTANTS	TOTAL POPULATION
LUXOR	1738915	202,869	4395	1,956,891
ASSIUT	764597	186,645	20528	981,197
FAYOUM	482905	23,040	671	507,617
BANI SUEF	1563472	159,269	9587	1,741,167
CAIRO	631163	86,653	5579	790,939
QALIOUB	515749	11,294	211	528,581
SHARQIA	933907	19,072	348	955,497
MENOUFIA	1038980	32,048	250	1.072,636
GHARBIA	1623559	29,457	696	1.659,313
DAQAHLIA	960703	21,958	296	986,643
BEHERA	877496	12,732	224	892,246
ALEXANDRIA	322437	54,887	3004	444,617
CANAL ZONE	67136	12,508	975	91,090
Eastern Desert	36770	183	95	37.040
West Desert	5213	122	13	5,371
SINAI	5336	75	8	5,430
DAMIETTE	30261	621	1	30,984
SUEZ	25209	3,236	584	30,996

CONFIDENTIAL.

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WHAT CONSTITUTES ADEQUATE MISSIONARY OCCUPATION?

"The presence in a given field of Christian missionary agencies whether foreign or native or both, whose numerical strength, geographical distribution, adaptation of methods, and vital spiritual character give promise under the blessing of God, first, of establishing within a reasonable time an indigenous Church, which through its life and work will propagate Christianity and leaven the nation or field within whose borders it stands; and second, in cooperation with this Church, of presenting Christ to every individual with such clearness and completeness as to place upon him the responsibility of acceptance of or rejection of the Gospel. And any effort to say which of these is first—because in any arrangement you must name one first and the other second—will displace the other, and will certainly disarrange and throw out of proportion our missionary activity. Both of these things must be dominating aims."

ROBERT E. SPEER.

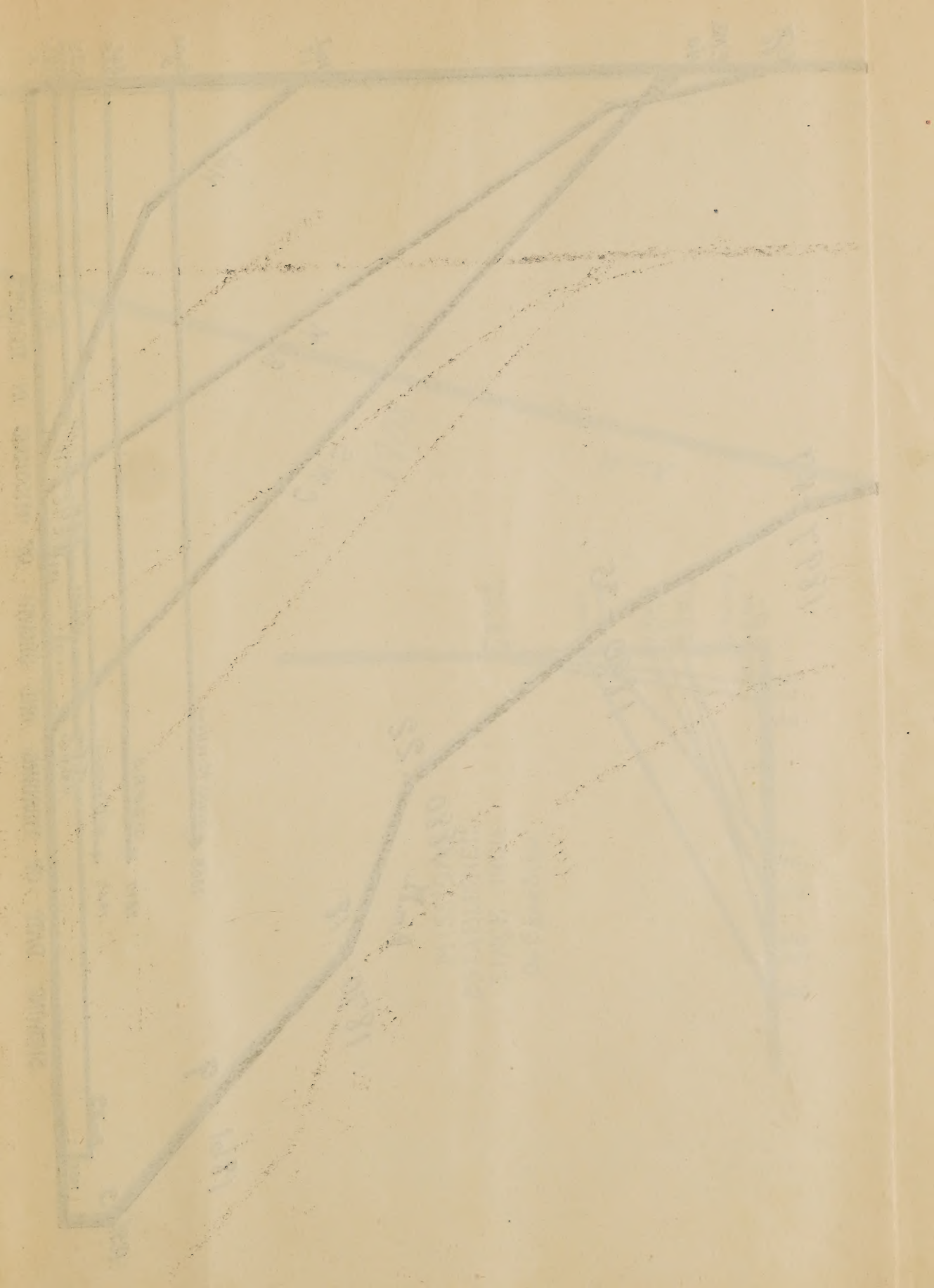
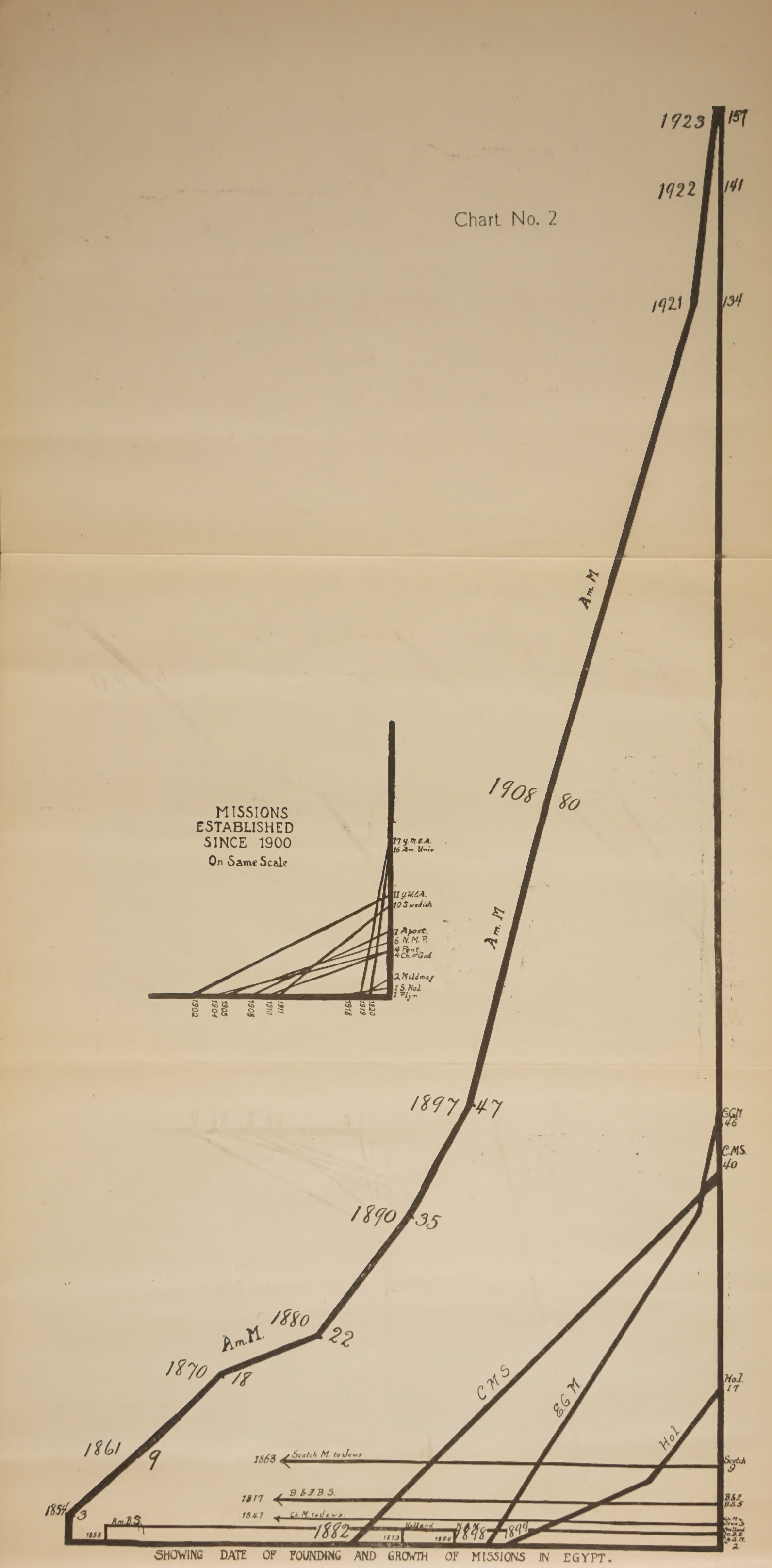


Chart No. 2



SHOWING DATE OF FOUNDING AND GROWTH OF MISSIONS IN EGYPT.

INTRODUCTION.

THIS brief survey of mission work in Egypt is based upon the government census of 1917 and the statements of the secretaries in the various missions working in Egypt together with the annual report of the Synod of the Nile. The work in its present form has been prepared at the request of the Inter-Mission Council. Two definite objects have been kept in view; first, to acquaint mission workers more thoroughly with what has been undertaken and what accomplished by the various mission bodies and the Evangelical Church; and second, to visualize in so far as possible the deep need of Egypt and the large portions of the country yet untouched by any direct evangelistic effort. It is hoped that this survey will give us all a fuller understanding of work accomplished by the individual societies and a better knowledge of the missionary problems confronting the societies collectively, and that to individual missionaries and societies there may be given a common vision of a common task resulting in a unity of effort that will bring about more speedily the evangelization of this great land. In the preparation of this work it has been borne in mind constantly that it is not the function of a survey to draw conclusions but to state facts.

It will be noticed in Chart No. 1, which portrays the population as distributed over the land of Egypt, that the great mass of the people, 91.2%, is Mohammedan. It will be noticed also that the Mohammedan population in the provinces of the Delta in many places comes very near to 100 %, while the largest portion of the Christian population lies south of Cairo particularly in the provinces of Asyut, Minya and Girga. In this chart only the Moslem, Protestant and Coptic bodies are considered because the missionary interest centers in them almost entirely. Roman Catholics do not in any very large way enter into the missionary program, and the work for Jews while recognized is not the main subject of study in this survey. Therefore "Catholics, Jews and others" are given their proportionate space collectively in the chart, but their numbers and distribution are not considered. The following gives the distribution of the Mohammedan, Coptic and Protestant population of all Egypt.

	POPULATION	MOSLEMS	COPTS	PROTESTANTS
Luxor	1,956,891	1,738,915	202,869	4,395
Asyut	981,197	764,597	186,645	20,528
Faiyum	507,617	482,905	23,040	671
Beni Suef	1,741,167	1,563,472	159,269	9,587
Cairo	790,939	631,163	86,653	5,579
Qalyub	528,581	515,749	11,294	211
Sharqiya	955,497	933,907	19,072	348
Minufiya	1,072,636	1,038,980	32,048	250
Gharbia	1,659,313	1,623,559	29,457	696
Daqahliya	986,643	960,703	21,958	296
Beheira	892,246	877,496	12,732	224
Alexandria	444,617	322,437	54,887	3,004
Canal	91,090	67,136	12,508	975
E. Oasis and Desert	37,040	36,770	183	95
Western Desert	5,371	5,213	122	13
Damiette	30,984	30,261	621	1
Sinai	5,430	5,336	75	8
Suez	30,996	25,209	3,236	584
	12,718,255	11,623,808	856,669	47,465

THE AGE AND GROWTH OF THE MISSIONS.

There are twenty missionary bodies as seen on Chart No 2. working in the valley of the Nile. By far the largest of these is the American Mission which began work in 1854 when three missionaries were sent to the field. The growth of this mission has been gradual and steady throughout the years until the present time when the American force numbers 217, of whom 157 are men and women under life appointment and 60 are short term missionaries who are under contract appointments of three years or more. These short term missionaries are employed in the hospitals and particularly in the higher schools and colleges, and their contribution to the missionary cause is definite and efficient. Every form of missionary activity, direct evangelistic, educational, medical and colportage, has been undertaken and carried on successfully by the American Mission during the 69 years of continuous service in Egypt. The

founding and development of the Evangelical Church in Egypt, now numbering 16,000 communicants, is the direct fruit of the labors of the American missionaries.

The Church Missionary Society began work in Egypt in 1882. No account is taken in this survey of the former work of the C. M. S. carried on from 1819 until about the time of the founding of the American Mission, but formally abandoned in 1862. The work of the C. M. S. as at present conducted is particularly aimed at Moslem evangelization. They have five stations all in Cairo and vicinity and in the southern part of the Minufiya Province where regular Church services are held. Their largest success has been through their two hospitals at Old Cairo and Minuf. The Old Cairo Hospital from point of numbers treated is said to be the largest Missionary Hospital in the world. The foreign staff of the C. M. S. in hospitals, schools and evangelistic work numbers at present 38 men and women.

The North Africa Mission began work in Egypt in 1894. They had at one time as many as five men and their wives, two unmarried men and two unmarried women in the mission force. So far as Egypt is concerned, this society did not maintain its good beginning. Emphasis seems to have been upon the work in the North Africa states, and the staff in Egypt diminished until at present there are but two women workers and one small school under their management in Alexandria. However, the N.A.M. contribution to the cause of missions in Egypt has been larger than can be made to appear on a chart. Of the seven men mentioned above, six continued to work on for the evangelization of Egypt and the Near East. One became an independent worker. Three became superintendents for the British and Foreign Bible Society in Persia, in Egypt and Palestine and in Algeria and Morocco. One is superintendent of the Nile Mission Press and one has joined the American Mission; each one in his own line of work a most effective missionary.

The Egypt General Mission is an interdenominational mission working directly for Moslems and has made no effort to build up a church organization but has worked in closest co-operation with the Evangelical Church and the Mission bodies. The work of this Mission began in 1898 when seven men came to the field, and the staff has steadily grown until at present it numbers 46 men and women.

The Canadian Holiness Mission began work in Egypt in 1899. Their work has been principally in Asyut and the towns to the north and south of that long established mission center. Their staff numbers 17 of whom seven are at present off the field. There is also one Canadian worker in Nikheila who differs somewhat from the Holiness brethren who is designated as a Standard Holiness worker.

The Pentecostal Bands have been working in Egypt since 1905. Their first efforts were in the Faiyum but this work has been abandoned and they have recently settled in Sohag where they have a small school. They also have an orphanage in Bacos at Alexandria. Their staff consists of one man and his wife and two other women workers.

The Apostolic Assemblies first came to Egypt in 1908. They have seven missionaries three of whom are located in Alexandria and four in Cairo. Their work, aside from these centers, has been principally in the vicinity of Minya.

The Church of God Mission was founded in 1904. The workers are Armenians having missionary appointment and supported by American funds and an American Church.

There is one missionary at present working with the Plymouth Brethren. As the missionary efforts of that body have been intermittent and no statistics are available, it is impossible to give any very definite information concerning them. The schism in the Evangelical Church which was the occasion of the forming of the Plymouth Brethren body occurred in 1869.

FOREIGN MISSIONARIES IN EGYPT.

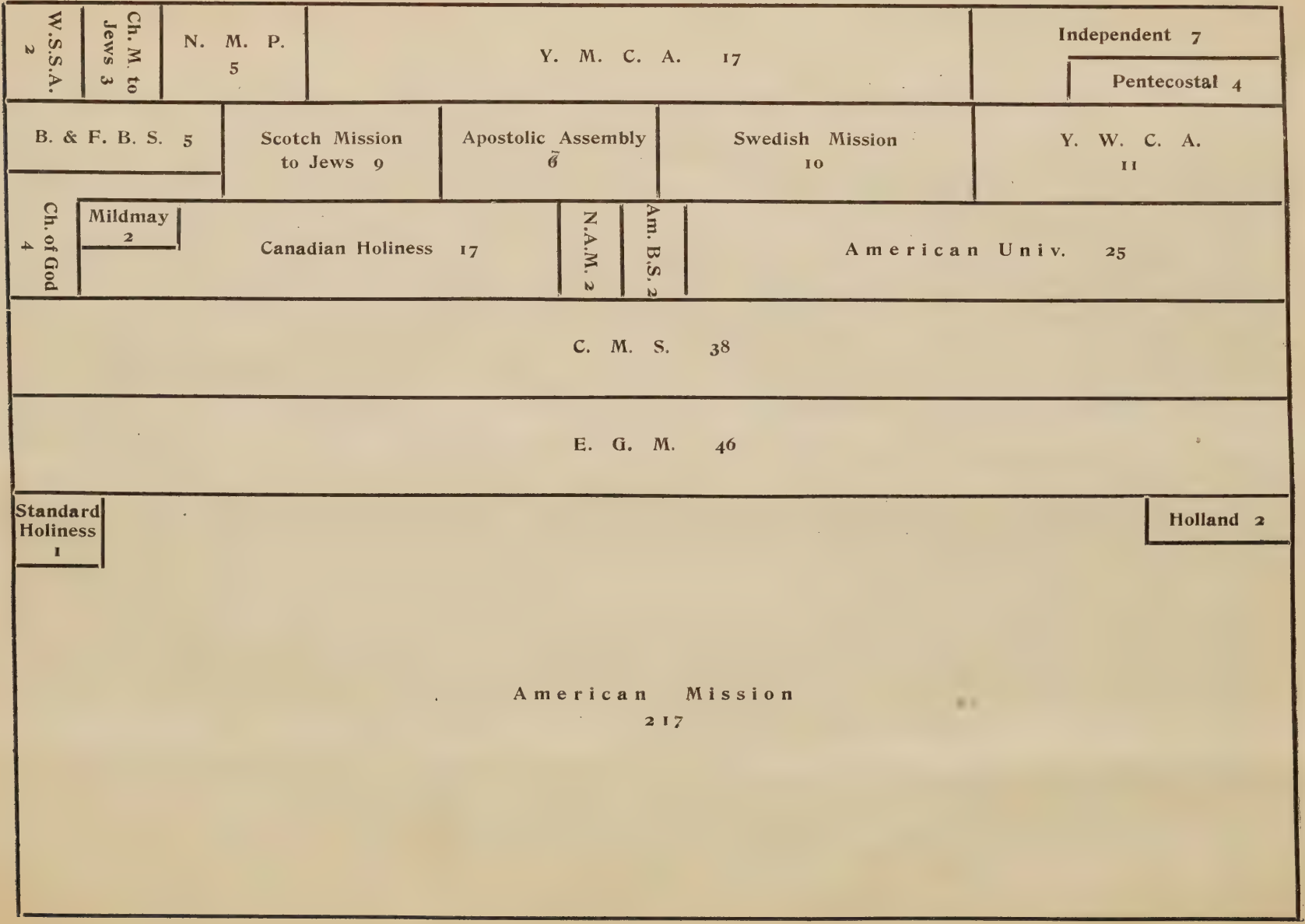


Chart No. 3

The Holland Mission, while having only two Missionaries at present and never having had more than four at once, has nevertheless shown a marvelous perseverance in maintaining its work at Qalyub since 1886. Although occupying but one station and two outstations, the activities of this Mission are well balanced including direct evangelistic, educational and medical work.

The Swedish Mission began operations in 1911. All the missionaries are women and their work is principally evangelistic, although they have a school for girls and an orphanage in Port Said. Beyond this city they have centers in Manzala and Dikirnis. Their work is one of the best illustrations of the possibility of direct work for Moslem Evangelization as their effort has been almost exclusively for that class.

For years the American Mission and to a lesser degree some of the other missions have carried on evangelistic work from house-boats on the Nile. One of the American Mission's three boats has been in the service of the Mission for over 60 years. A most interesting and effective piece of work in evangelization is that being done at present by some of the independent missionaries. A large boat has been leased and is operating on the Upper Nile. Some of the organized missions have co operated in this effort to carry the Gospel speedily to every untouched village in the land. It is the endeavour of these independent missionaries, either by word of mouth or the printed page, to present the gospel to every person in all the unreached sections of the country.

There are three societies in Egypt directing their efforts particularly toward the evangelization of the Jews. The oldest of these is the Church Mission to the Jews which has been working in Egypt almost continuously since 1817. There are three foreign workers now on the staff.

The next in order of time is the Church of Scotland Mission to the Jews. The work of this mission has been educational, two schools being conducted in the city of Alexandria. They have been carrying on continuous work in Alexandria since 1863.

The third is the Mildmay Mission to the Jews which has been in Egypt but a short time, and has two evangelistic workers residing at present in Alexandria.

The work of colportage is carried on by three societies, the British and Foreign Bible Society working in Egypt since 1817 and having at present five foreign workers, the American Bible Society having two missionaries and working in Egypt either through a direct agent or the American Mission since 1858, and the Nile Mission Press which both publishes and distributes Christian literature, having a foreign staff of five workers. The last named has been on the field since 1905. No better estimate of the work of these three organizations could be made than that found in a portion of a telegram sent to the field in 1914 by the Secretary of the Board of Foreign Missions of the United Presbyterian Church in America, saying, "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly and influence so irresistibly as the printed page." The forty three colporteurs of these sccieties are faithfully carrying the gospel message through every part of Egypt, and particularly into towns that are not usually touched by other mission agencies.

Another society doing work of a general character is the World's Sunday School Association, the representative of which has been directing his work from Cairo since 1913.

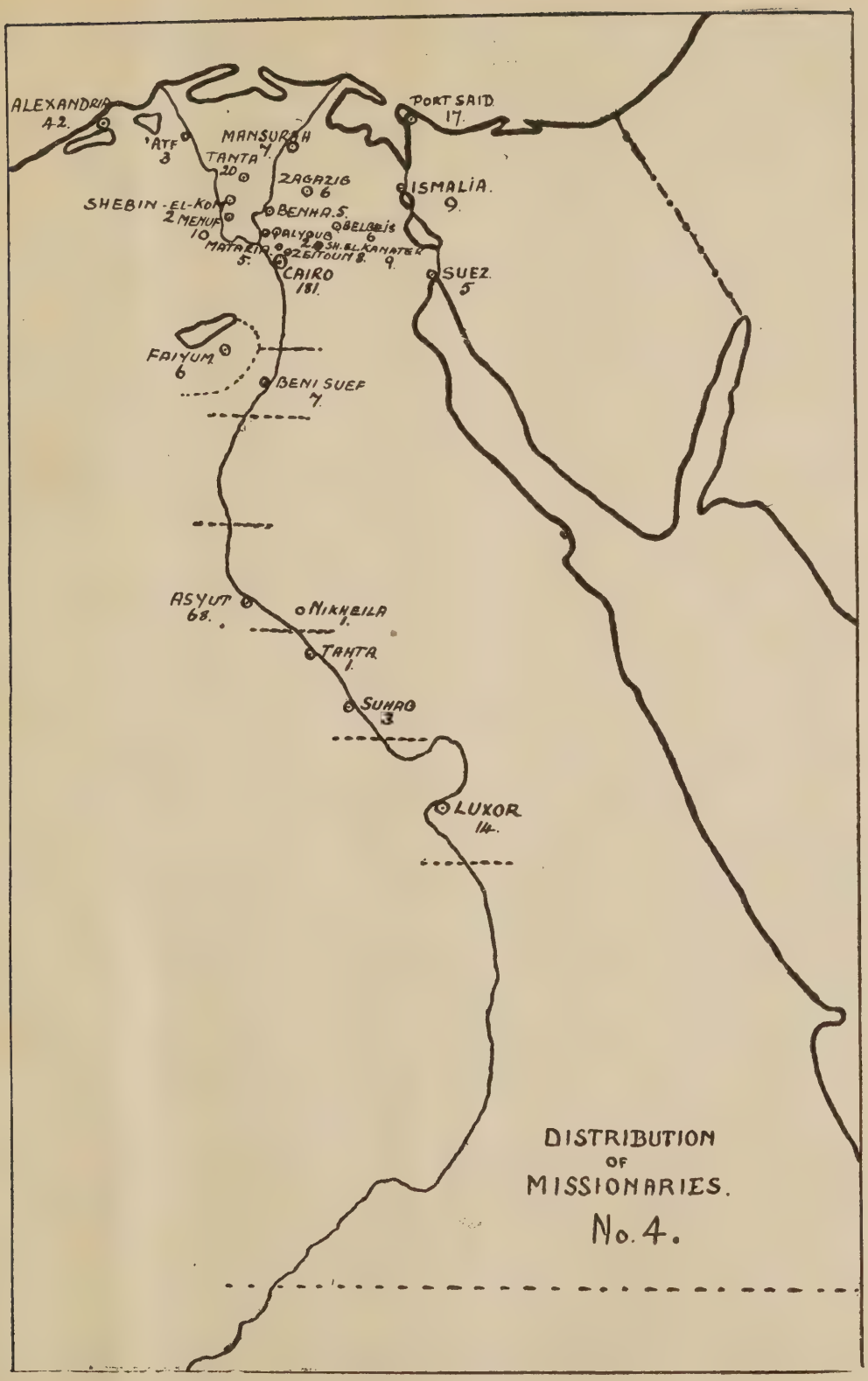
The Y.W.C.A. began work in Egypt in 1902. The effort has been and continues to be mainly directed to the welfare of European young women living in Egypt and no Egyptian branch has as yet been established. There are three centers, Alexandria, Port Said and Cairo with a total staff of eleven foreign workers.

The Y.M.C.A. has been operating continuously since 1909. The first branch was organized in Cairo and later one in Alexandria, both working for Europeans and particularly British young men. In 1921 the work was reorganized and an Egyptian branch begun in Cairo. The combined staff of the three centers numbers 17.

The latest venture in missionary effort in Egypt is the establishment of the American University at Cairo. This school began actual work in 1920 and gives promise of large things for Egypt educationally. Although under a separate board of control and having its own charter and independent life on the field, this University is a natural outgrowth of the educational work of the American Mission. The American staff including nine short term teachers numbers 25.

DISTRIBUTION OF MISSIONARIES.

Turning now to the small outline map, Chart No. 4, the distribution of the foreign forces may be observed. They are as follows: Alexandria 42,'Atf 3, Port Said 17, Mansura 7, Tanta 20, Shibin el Kom 2, Minuf 10, Benha 5, Qalyub 2, Zagazig 6, Shibin el Qanatir 9, Bilbeis 6, Ismailia 9, Suez 5, Matariya 5, Zeitoun 8, Cairo 181, Beni Suef 7, Faiyum 6, Asyut 69, Nikheila 1, Tahta 1, Sohag 3, Luxor 14. In these statistics all foreign missionary workers are counted, men and their wives, unmarried men and women and short term workers. Missionaries on furlough are counted in the stations in which they were located at the time of their departure from the field. Glancing at this list and the accompanying map one is struck with the fact that these 438 workers are very much concentrated in the large cities. 181, just over 40%, are to be found in the city of Cairo. 292, or 66%, are to be found in Cairo, Alexandria and Asyut, while the other one third is distributed through the provinces. However, of the 181 missionaries living in Cairo 24 are engaged in missionary preparation at the School of Oriental Studies connected with the American University at Cairo and are not yet assigned to definite work so that the number of effective missionary units in Cairo is reduced by that number. In Asyut the large number is accounted for by the presence of the American College with its primary and secondary departments together with the Pressly Memorial Institute for girls and the American Mission Hospital, all of which institutions minister not to the town alone and the community for many miles both north and south of that station but to all Egypt and even to the Sudan. Moreover, a large proportion of those located in these centers have administrative work or work of a general character that serves a large section or even the whole country. The Nile Mission Press sends its colporteurs to every part of the land. The American Bible Society covers all the provinces to the south of Cairo while the British and Foreign Bible Society works all the territory from Cairo to the sea. So it is an open question whether or not a redistribution of the Mission forces now on the field could be made that would very materially hasten the evangelization of the Egyptian people. The whole number of the foreign missionary workers in the various societies may be seen in comparison by referring to Chart No. 3. They are as follows: American Mission 217, Egypt General Mission 46, Church Missionary Society 38, American University at Cairo 25, Y.M.C.A. 17, Canadian Holiness Mission 17, Y.W.C.A. 11, Swedish Mission 10, Scotch Mission to Jews 9, Apostolic Assemblies 7, Nile Mission Press 6, British and Foreign Bible Society 5, Pentecostal 4, Church of God 4, Church Mission to Jews 3, two each in the World's S. S. Association, American Bible Society, Holland Mission, North Africa Mission, and Mildmay Mission to Jews, and one each in Standard Holiness and Plymouth Brethren, together with 7 Missionaries who are independent of any society.


ALEXANDRIA
42.
'ATF
3
MANSURAH
7.
TANTA
20
PORT SAID
17.
ZAGAZIG
6
ISMALIA.
9.
SHEBIN-EL-KOM
2
MENUF
10
BENHA.5.
BELBEIS
6
DALYOUB
2
SH. EL-KANATER
9
MATARIA
5.
ZEITOUN 8.
CAIRO
181.
SUEZ.
5
FAIYUM
6
BENI SUEF
7.
ASYUT
68.
NIKHEILA
1.
TAHTA
1.
SUHAG
3
LUXOR
14.
DISTRIBUTION
OF
MISSIONARIES.
No. 4.

NUMERICAL STRENGTH OF EGYPTIAN WORKERS.

One of the most interesting and important problems of missionary endeavor is the maintenance of a proper proportion between foreign and native workers and a most vital ideal for every missionary to keep before him is the progressive transference of direction from the missionary body to the native church. In the American Mission and the Evangelical Church, the number of the Egyptian workers is 864. This includes the 88 ordained and 30 unordained ministers of the Church, 72 harim workers, 6 shop men, 433 Protestant school teachers and 195 non-Protestant school teachers, that is, members of the Orthodox Coptic Church, the Syrian and the Armenian Churches together with the Moslem Sheikhs in the higher schools. Eliminating the non-Protestant employees for the purposes of the survey, there are left 669 members of the Evangelical Church, over 4% of the whole membership, who are salaried workers in the Church or the American Mission. In all other missions the total of Egyptian workers including teachers, catechists, Bible women, colporteurs, and shop men, is 330. It will be remembered also that the great majority of these workers are or have been members of the Evangelical Church. Assuming that 75% are members or ex-members of the Evangelical Church, which is the proportion found above in the American Mission, we have a total of 669 plus 247 or 916 Protestant workers in all the Missions. Allowing 3,000 as a liberal estimate for the communicants of the Holiness, Apostolic and Plymouth Brethren Missions and the Episcopal Congregations of the C.M.S., we would have a total of 19,000 members in the whole Protestant communion, of whom 916 are in religious work either in the Church or Mission employ, which is nearly one in twenty or 5% of the whole church. When it is remembered that about 60% of these workers are married and their wives are usually in the church, this estimate of religious workers living on mission and church funds is somewhat increased. The whole number of missionaries compared with the whole number of Egyptian employees stands in the ratio of 438 to 1,194. No account is taken in this section nor the accompanying chart of those doing only manual labour, as the thirty workmen in the Nile Mission Press and the many helpers in the Mission hospitals.

THE EVANGELICAL CHURCH.

The one large visible result of missionary effort in Egypt is the Evangelical Church. This church has been built up almost entirely from men and women once in the Coptic Church. At the first it was the policy of the American Mission as generally of all the smaller missions that have followed her, not to found a separate church but to work through the Coptic Church. At no time has it been the policy of any of the missions to destroy this Eastern Church. Moreover, it is known to all that the presence of Western workers and the adoption of Western methods by the priesthood has been a great means of reviving and strengthening the Coptic Church. The beginning of the Evangelical Church was made imperative by the fact that Egyptian men were unchurched and ostracized when they began seeking for that type of Christianity which was proclaimed by the missionaries, but did not obtain in any of the Eastern Churches. Anyone making a survey of mission work in Egypt has the right to ask, "Have the years justified the action of the earlier American Missionaries in organizing a separate church"? The answer is found in the Evangelical Church itself, the only large manifest result of the 69 years of missionary effort in Egypt. From the first the ideal has been to produce an indigenous self-supporting church. This has become nearly an accomplished fact. The church is almost entirely Egyptian, there being in her membership but a small number of Protestant Syrians and a few converts from the Sudan. Last year in the prosecution of her large

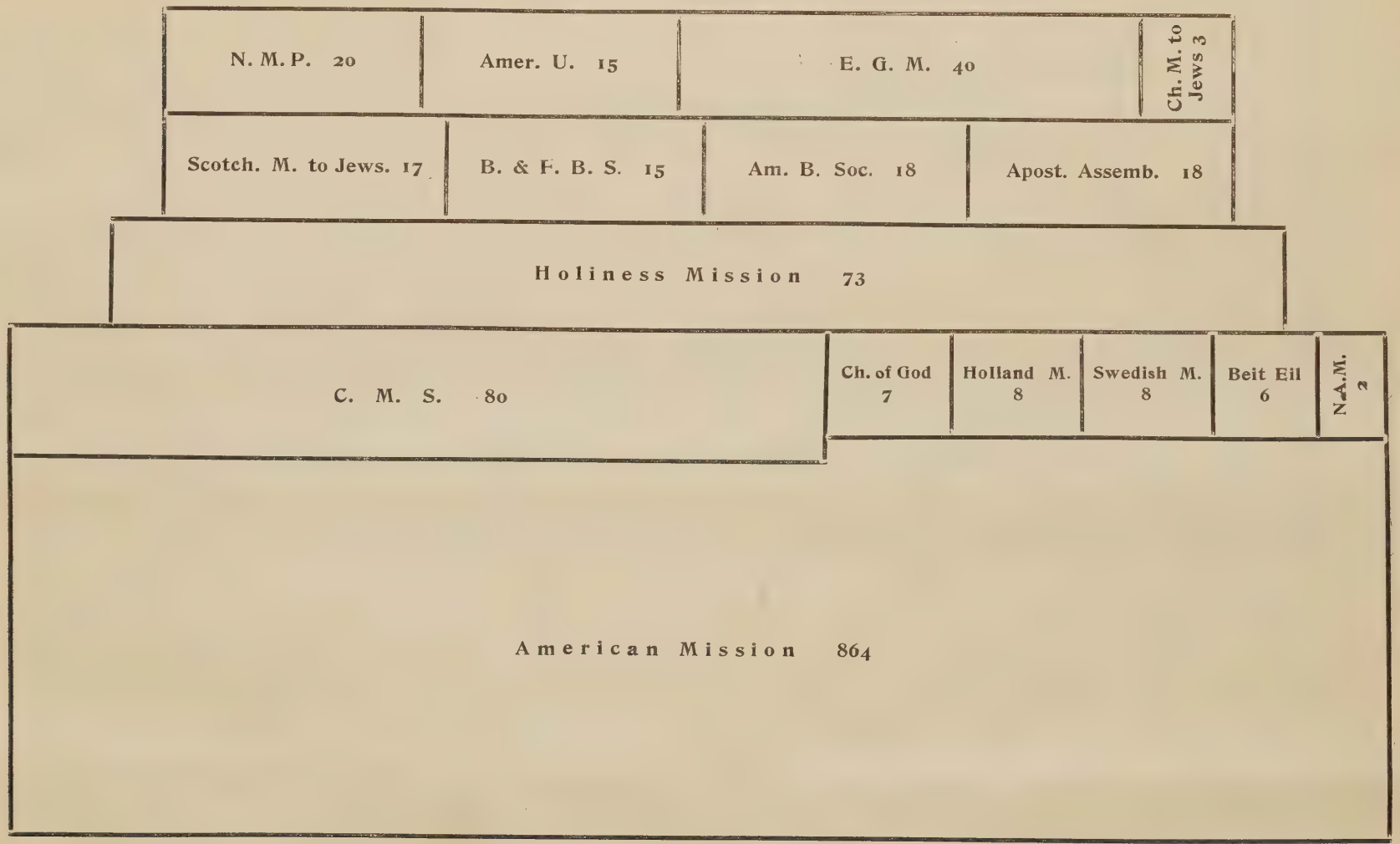
work involving a budget of L.E. 22,734, the Evangelical Church received as a subsidy from the American Mission only L.E. 1,415. Ecclesiastically the Church is organized on the Presbyterian order. The Synod of the Nile covers all of Egypt and extends even into the Sudan having five Presbyteries, namely, the Delta, Middle Egypt, Asyut, Thebes, and the Sudan. The number of organized congregations in Egypt at present is just 100. The number of other towns occupied as preaching centers having Sunday Schools or other services is 213 making a total of 313 towns where there is to be found some definite religious work. In some of these towns there may be only one family or two of enlightened Christians, while in others there is a self-supporting congregation and in many of them there is a boys' school and a girls' school supported and directed by the session of the church. Exclusive of the Sudan there are in the Egyptian church 88 ordained and 30 unordained ministers, all of whom are graduates of Asyut College and all having had a three year course in the theological seminary, beside 37 evangelistic preachers of lesser education. The self-supporting congregations are 55, over one half of those organized and the membership of the church is 16,011, while the census of 1917 gives the Protestant community as 47,000. These church reports are fairly accurate but there may be some misunderstanding to one reading the census of 1917. A column is given which is marked "Other Christians". Not everyone is clear as to whom these "Other Christians" may include. While it was intended for all other Christians than those mentioned by name in the census as Maronites, Armenians, Nestorians and other foreign denominations it is altogether likely that many from the Plymouth Brethren, Holiness and Apostolic communions who are really Evangelicals and the fruit of missionary effort are reported in this column and not with the Protestants, because they have protested against being called Protestants. Statistics of the actual numbers in the above mentioned evangelical communions are not available. They are estimated in this report at 3,000 inclusive. The evangelistic workers of the Canadian Holiness Mission number 44, while those in the Apostolic Assemblies are reported as 18. Educationally these men are about on a par with those termed lay evangelists working in the American Mission and the Evangelical Church.

OCCUPATION OF THE FIELD.

Turning to the map at the back of the report it will be observed that there are altogether 333 places marked as having some form of mission work. The five centers occupied by the Church Missionary Society are marked with a small square. The nine centers of the Egypt General Mission are marked by a triangle. The forty two Canadian Holiness Mission centers each have a small cross. The fifteen towns of the Apostolic Assemblies are marked with the letter X, while centers occupied by any other mission body are marked by the Greek letter Θ. The 313 centers occupied by the American Mission and Evangelical Church are marked by a small disc. In studying this map several observations should be made that will throw light on the problems of missionary occupation. Beginning with the three provinces to the south, Aswan, Qena and Girga, which in Chart No. 1 are designated as the Luxor district, it will be seen that there is a population of 1,956,891, or about one sixth of all Egypt. There are 446 towns and villages ranging in population from 25,000 down to a few hundreds, but of the 446 towns, not more than 50 can be said to have any kind of organized Christian work and probably the majority of these towns are seldom, if ever visited by a colporteur. Many of our states in America have a population less than the Luxor district. How would it seem to undertake to evangelize all Kansas or Nebraska with a force of only 18 missionaries, the same number of pastors with small organized congregations and about 20 other lay preachers, two good central schools and perhaps 30 other schools of lower grade ?

Chart No. 5

EGYPTIAN WORKERS



Turning to the Asyut district it will be seen to cover a single province having a population of 981,197 distributed in 280 towns and villages. In this district there are 98 centers in which there is organized work—about one third of all the towns in the province. If the churches were arranged along the railway there would be one for each mile and some to spare. Just about half of the 16,000 membership of the Evangelical Church is found in this one province and certainly more than half of the membership of the Canadian Holiness Church and perhaps as large a proportion of the Plymouth Brethren. Many of the Evangelical churches in this section are strong and many of them self-supporting. Passing on north into the Minya province the country is still comparatively well occupied and the Church, extending on into the Beni Suef province and the Faiyum, is well organised and self supporting, there being however a smaller proportion of the towns occupied. Coming on into Giza province, immediately to the south of Cairo, which is counted as a part of the Beni Suef district, one finds one of the darkest and most neglected portions of Egypt. The figures from the census are interesting and tell their own story. The total population of the province is 524,352. Of these 507,670 are Moslems leaving 14,082 Coptic Christians, 1,368 Catholics, only 198 Protestants or Evangelicals, 248 other Christians, 482 Jews, and 269 not designated. There are 147 towns of which 25 have a population of over 5,000, but town after town of two thousand, three, four, five, or even six thousand people has not a single Protestant and very few even nominal Christians.

Cairo has a population of 790,939. Judging from the number of missionaries residing in Cairo it seems better occupied than any other portion of Egypt, but appraising the occupation from the viewpoint of church membership or the number of centers in the city in which there is definite evangelistic work, it is much less occupied than Asyut or Minya or Beni Suef or Faiyum provinces.

Turning to the Delta with its almost solid Mohammedan population packed into the cities with a density greater than in any other portion of the globe, and the inadequacy of missionary occupation is at once apparent. It would seem to be a fair statement that a country is not occupied until there is a missionary for every 25,000 of the inhabitants, and certainly one native worker in each town of 5,000 or more. The present number of missionaries working in Egypt north of Cairo is 151, but the population not counting the desert districts which are considerable, is over 6,500,000. On the basis of one missionary to each 25,000 inhabitants there should be in this section nearly twice as many missionaries as there are at present. There are possibly as many as fifty-five places in the Delta, inclusive of all the centers in Alexandria, in which there is a resident native worker or workers but in the whole area there are 2,090 towns of which 298 have a population of over 5,000 souls. 298 less 55 leaves 243 towns in the Delta having over 5,000 inhabitants each without any resident worker whether foreign or native, and whose only possible means of evangelization is the occasional visit of an evangelist or colporteur. Surely "there remaineth yet very much land to be possessed." The following is a table showing the total number of towns in each province with those having a population of over 5,000 and indicating the number of missionary workers residing within each province.

		LOWER EGYPT			
	Provinces	Towns			No. of Missionaries
		Over 5,000	Under 5,000	Total	
I.	*Canal Zone*	3	7	10	14
II.	*East Desert and Oases*	—	26	26	—
III.	*West Desert*	—	19	19	—
IV.	*Sinai* ...	—	3	3	—
V.	*Beheira* ...	46	265	311	45
VI.	*Daqahliya*	35	364	399	7
VII.	*Gharbiya*	78	428	506	20

VIII. *Minufiya*	59	246	305	12
IX. *Qalyubia*...	33	124	157	29
X. *Sharqiya*	42	310	352	13
Cairo ...	1	—	1	181
Port Said	1	—	1	17
TOTAL ...	298	1,792	2,090	338
XI. *Luxor District*				
Mudiriya:				
Assuan	15	60	75	—
Qena	74	59	133	14
Girga	46	181	277	4
XII. *Asyut* ...	61	210	271	69
XIII. *Beni Suef District*				
Mudiriya:				
Minia	34	221	255	—
Beni Suef	16	152	168	7
Giza ...	25	122	147	—
XIV. *Faiyum* ...	30	55	85	6
TOTAL:				
Upper Egypt	301	1,060	1,361	100
Lower Egypt	298	1,792	2,090	338
GRAND TOTAL	599	2,852	3,451	438

STATIONS OCCUPIED BY A SINGLE MISSION.

Egypt General Mission :
Zeitun, Matariya, Shibin el Qanatir, Bilbeis, Ismailia, Suez, 'Atf and Tel el Kibir... 8

Church Missionary Society :
Old Cairo, Minuf, Shubra Zanga, Ashmun 4

Holiness Movement :
Siflag ; Jalawiya ; Geheina ; Hagar Mishta ; Salamuni ; Deir Zawi ; Minsha 7

Apostolic :
Ashneen 1

Holland :
Barrage; Barrade 2

TOTAL ... 22

The American Mission occupies 313 stations. In 263 of these there is not any other Mission working.

MISSION STATIONS OCCUPIED BY MORE THAN ONE MISSION

Cairo :
American Mission ; Church Missionary Society ; Holiness Mission ; Apostolic Assemblies ; Church of God ; Pentecostal; British and Foreign Bible Society; American Bible Society ; Nile Mission Press ; Y.M.C.A. ; Y.W.C.A. ; American University ; World's S.S. Association ; Church Mission to Jews = 14 societies.

Alexandria :
American Mission ; Holiness ; Pentecostal ; Apostolic ; Church of God ; British and Foreign Bible Society ; North Africa Mission ; Scotch Mission to Jews; Y.M.C.A. ; Y.W.C.A. = 10 societies.

Port Said :
American Mission ; Swedish Mission ; Holiness ; Church of God ; British & Foreign Bible Society ; Y.W.C.A. 6

Asyut :
American Mission ; Holiness ; Apostolic 3

Faiyum :
American Mission ; Church of God 2

Sohag :
American Mission ; Holiness ; Pentecostal 3

Nikheila .
American Mission ; Apostolic ; Holiness ; Standard Holiness ... 4

Mellawi :
American Mission ; Apostolic ; Holiness 3

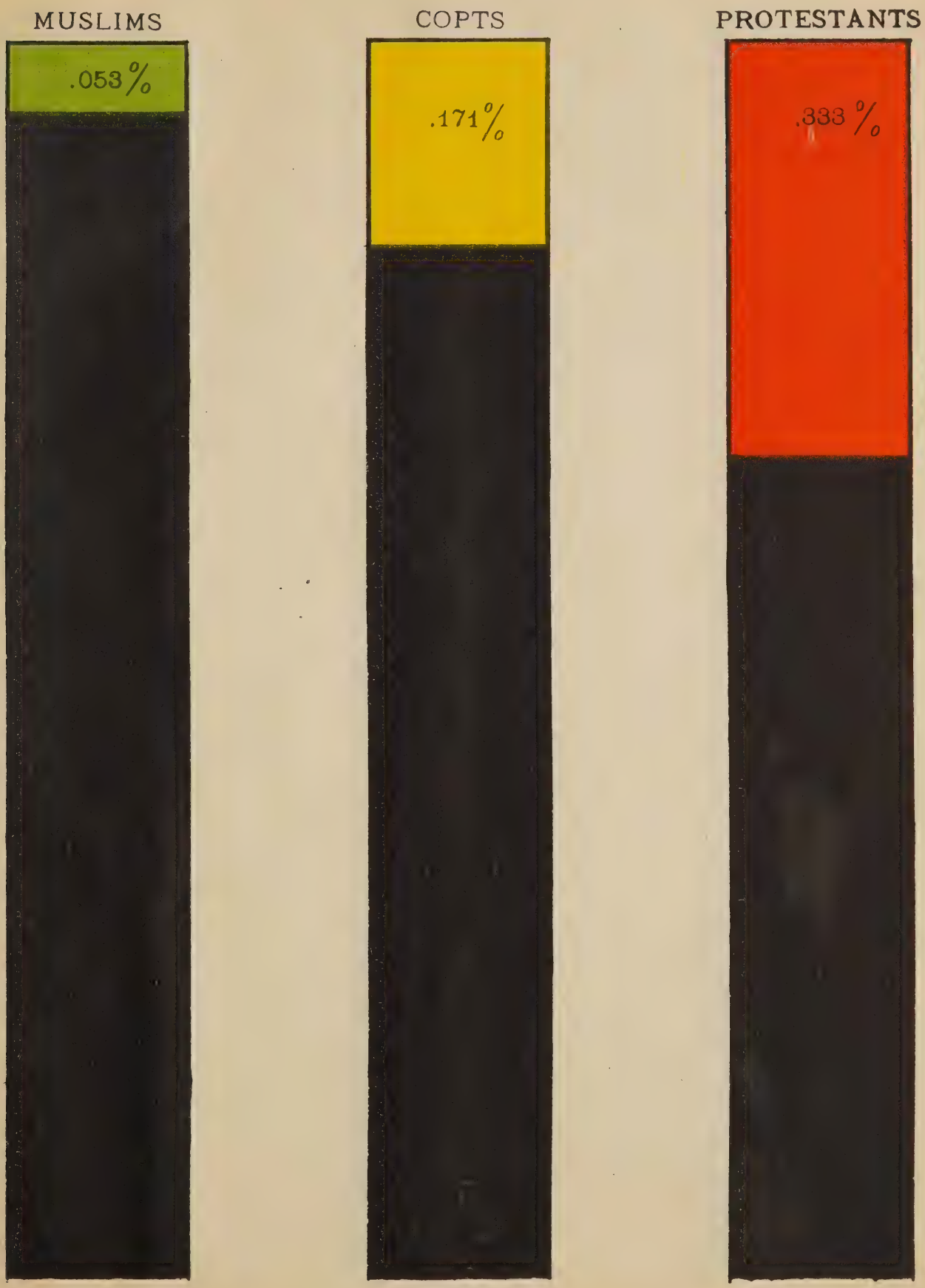
Minya :
American Mission ; Apostolic ; Church of God 3

The following are occupied by the American Mission and the Apostolic Assemblies : Tayiba ; Samalut ; Hawara ; Fikria ; Deir el Garnus ; Tanbidi ; Maghagha ; Beni Suef. 8

The following are occupied by the American Mission and the Canadian Holiness Movement : Luxor, Qus ; El Harizat ; Akhmin ; 'Ineibis ; Tahta ; Tima ; El Badari ; Deir el Ganadala ; Dewair ; El

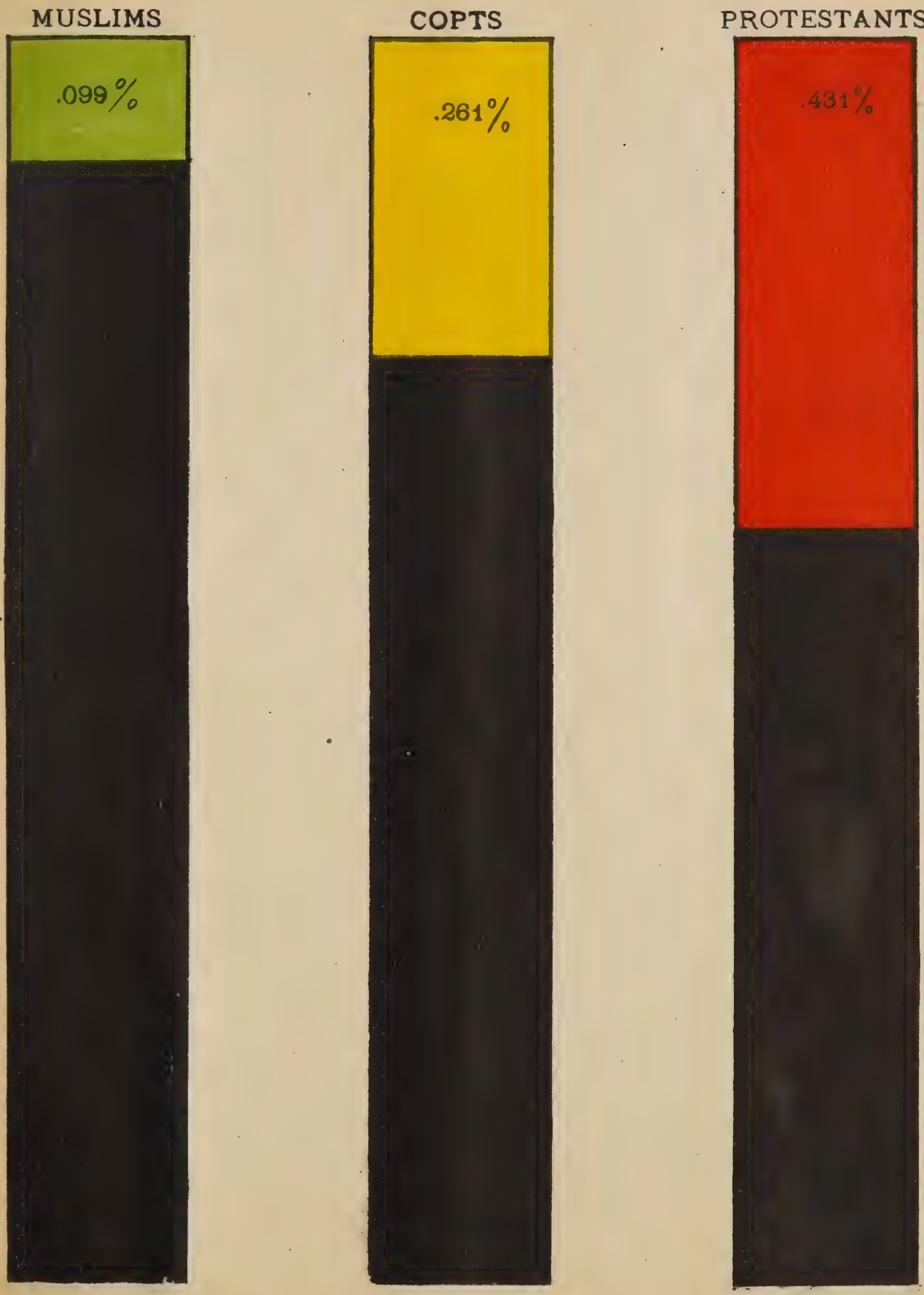
LITERACY OF EGYPTIANS

No. 6



LITERACY OF MEN IN EGYPT

Nº 7



LITERACY OF WOMEN IN EGYPT

N°8

Birba; Shanayna; Beni Simei'; Shaneah; Nazlet el Milk; Abu Tig; El Hammam; Abnoub; Gawali; El Hawatka; Balut; Tataliya; Manfalut; Kom Buha; Qusia; Deir el Mowas; El Bayadia; Beni Mazar; Fashn; Mansura.

The following are occupied by the American Mission and the Swedish Mission: Manzala; Dikirnis.

Qalyub is occupied by the Holland Mission with an orphanage for boys under the direction of the American Mission.

The total of mission stations and outstations occupied by more than one mission is fifty.

EDUCATIONAL WORK.

From the first one of the strong arms of the Missionary endeavor in Egypt has been the school. A Church that is going to be vigorous and self propagating must know the Bible at first hand and have leaders who can lead and command the respect of the community. Moreover the school gives to the mission operating it a center that, so long as it is successful, is an evidence of stability and in the eyes of the natives success. The first mission school for boys in Egypt was opened in Cairo in November 1855 with an attendance of about 30. From that small center has spread a system of American schools all over Egypt which now numbers 184 and enrolls 15,425 pupils. In the centers where the Church is strongest these schools are now supported and directed by the Egyptians themselves. The largest secondary mission school in Egypt is Asyut College having an enrolment in college and preparatory departments of 750. The only school for girls of college grade in Egypt is the American Mission College in Cairo with an enrolment of 380.

The youngest of the mission institutions is the American University at Cairo. The work has only been fairly begun and nothing beyond regular college work has been attempted. At present the University enrolment is limited to 200 students but this good beginning gives every promise of large development and a high standard for educational work of missions in Egypt. Aside from the 184 schools of the American Mission there are 28 schools under the direction of the other missions. The Egypt General Mission has schools in Bilbeis, Ismailiya, Suez and Matariya, two of which have boarding departments. The C.M.S. has six schools, a boarding school for boys and a day school for girls in Old Cairo, a school for girls in Kasr el Doubara, Cairo, with a boarding department, a school for boys and one for girls at Minuf and one for girls at Ashmun. The Swedish Mission has schools in Menzala, Dikirnis, and Port Said. The Holland Mission has two schcols in Qalyub. The Holiness Mission has schools in Tahta, Badari, Tima, Nikheila, El-Hammam, Asyut, Port Said, Harizat, Siflag Jalawi, and Hagar Mishta. The Pentecostal Mission has one school in Sohag. The Apostolic Mission has one school in Shubra, Cairo.

The most eloquent testimonial to the educational work carried on by missionaries and the Evangelical Church during the past generation, is found in the government census of 1917 in the statistics on literacy (see Charts 6, 7, and 8). Of all Egyptian Moslem men, women and children above five years of age, only 5.3% are literate. Of all Orthodox Coptic Christian men, women and children above five years of age, 17.1% are literate. Of all Egyptian Evangelical Christian men, women and children above five years of age, 33.3% are literate. If men are considered alone as to literacy they stand, Moslems 9.9%, Coptic Christians 26.%, Evangelicals 43%. When women are considered alone, the Moslems can produce but six tenths of 1% or 6 in a 1,000 who are literate, while Coptic women number 8% or 80 in a 1000, and Evangelical women 23.2% or 232 in the 1,000. With this superior intelligence and with the advanced moral standards due to the impact of Christian ideals brought to them by the missions

working in Egypt, the Evangelical Church admittedly exercises an influence out of all proportion to her numerical strength.

HOSPITALS.

The missions have all recognized the large place of the ministry of healing in Christian service. The American Mission has two hospitals, one at Asyut and one at Tanta. The Egypt General Mission has a hospital at Shibin el Qanatir. There are two hopitals under the C.M.S., one at old Cairo and one at Minuf. Nearly 100,000 patients pass through these mission hospitals and the clinics attached to them, annually, and all who come receive spiritual as well as physical treatment. Beside the hospitals, the American Mission has five clinics at Luxor, Faiyum, Benha, at Hussenia, Cairo and Bab el Sha'ariya, Cairo. There are three clinics under the C.M.S. in outtations and three under the E.G.M. The Holland Mission has one clinic.

ORPHANAGES.

All the missionaries have constant demands made upon them to provide for the poor and the fatherless. This type of work makes a strong appeal to the Egyptians and the orphanages of the various missions are largely supported by voluntary gifts made by members of the church community. The American Mission has an orphanage for boys at Qalyub, one for girls at Abbassiya, and an orphanage at Sanabu conducted by a well-to-do Protestant. There is an independent orphanage for boys and girls at Asyut under the control of an American woman, Miss Lillian Trasher. The Pentecostal Mission has an orphanage at Bacos, and the Swedish Mission one at Port Said.

MOHAMMEDAN CONVERTS.

It has been the professed policy of all the missions to work either directly or indirectly for the Mohammedan masses. Although there are 438 missionaries in Egypt, and although some of the mission bodies are working almost exclusively for Moslems, and although there are about 19,000 Evangelical Christians in Egypt with good church organizations and a well educated ministry, and although there are in the various mission schools approximately 2,500 Moslem students continuously receiving instruction in Bible study the visible result of the missionary work for Moslems is not very great. At the present time we probably could not point to more than 150 converts from Islam in Egypt. If the Moslem converts were distributed among the missionary workers there would be about one convert for every three missionaries. If the comparison is made with the Evangelical Church, there would be about one for every congregation in Egypt. Every missionary method known to man has been tried and is being tried but until the present neither the missions nor the Evangelical Church have whereof to boast in the face of this great and baffling problem. The hugeness of the task is made apparent by referring to Chart No. 9, where one sees the disparity between the hosts of darkness and the small company of enlightened believers. The proportion is 13.5 Moslems to each Copt and 18 Copts to one Protestant and 244.9 Moslems to every one in the whole Protestant Community.

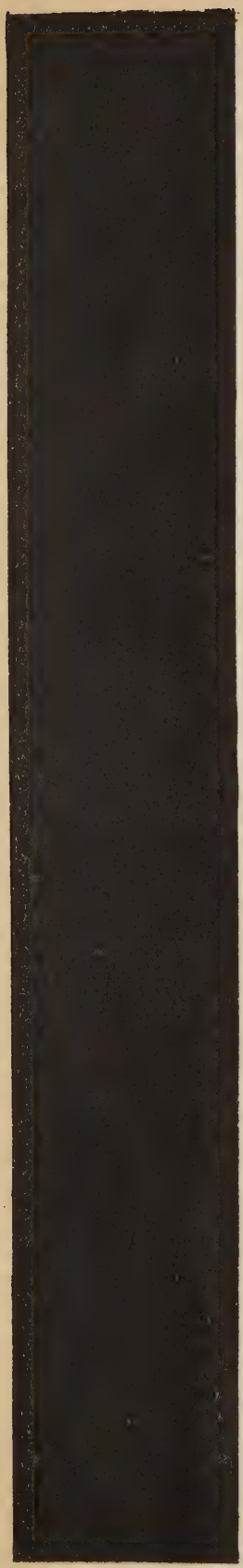
It is not the function of this survey to draw conclusions but to state the facts and to describe the real conditions in which the missionary work is conducted. Viewing these conditions and considering the large number of missionaries and Egyptian workers in Egypt the fact must be apparent to all that the great element lacking is Spiritual Dynamic. Nothing but a mighty spiritual awakening on the part of the Evangelical Church and on the part of the missionaries in the various missions can move this great mountain of Mohammedanism. The most potent instrument for the evangelization of this land is the Evangelical Church, built up through 69 years of patient effort, but until the Church led by the missionaries conquers its timidity and is possessed of a holy boldness made possible only through the infilling of the Holy Spirit

N°9

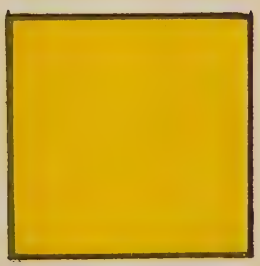
1 COPT TO 13.5 MUSLIMS

1 PROTESTANT TO 244.9 MUSLIMS

1 PROTESTANT TO 18 COPTS



11,628,804
MUSLIMS



856,788
COPTS

47.475
PROTESTANTS

the religious condition of Egypt will not be greatly changed. Given that spiritual quickening and there is every reason to believe that there are in Egypt now sufficient forces to make the Gospel of Christ known to every inhabitant of the land in a reasonably short time. Not by better mission organization nor better schools, nor by improved methods, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

THE CITY OF CAIRO

Cairo, "the victorious," as its name signifies, is at once the capital of Egypt, the metropolis of all Africa and the publishing centre of the Moslem world. With a Moslem population nearly twice as large as that of Constantinople and larger than that of any other city in the world, its influence is steadily growing, not only throughout North Africa, but throughout the nearer East. Its statistics of population, its architectural monuments, educational institutions, municipal government, street cries, street signs and daily life make evident to even the casual observer that this is a thoroughly Moslem city. Of the fifteen quarters into which the vast city is divided, there is only one quarter, the Ezbekiya, where non-Moslems are in majority. According to the last census (1917) the total population of Cairo is 790,939. This population is divided into twelve districts. The tables given show the classification by religion and by civil status (No. 1 and 2).

Table No. 1—Total Population classified by Religion.

QISM (DIVISION)	Moslem	CHRISTIAN			Other Xtns	Jewish	Not stated and other religions and sects	TOTAL		GRAND TOTALS
		Orthodox	Catholic	Protestant				Males	Females	
Shubra	55,362	17,345	6,130	902	26	683	96	40,568	39,976	80,544
Bulaq	101026	7,048	2,486	302	28	445	208	55,761	55,782	111543
El Ezbekiya	15,919	25,064	10,195	1,040	58	3,927	199	29,727	26,675	56,402
El Wayli	59,334	7,184	4,281	1,054	68	6,433	146	40,173	38,327	78,500
Bab el Sha'riya	49,569	8,210	4,183	175	55	2,784	127	32,620	32,483	65,103
El Gamaliya	53,901	1,884	147	25	24	6,187	161	33,201	29,128	62,329
El Musky	11,824	5,120	2,926	99	17	3,588	85	12,527	11,132	23,659
Abdin	53,627	8,332	5,086	1,429	250	3,418	252	38,277	34,117	72,394
El Darb el Ahmar	66,027	1,297	57	28	43	1,544	83	37,440	31,639	69,079
El Saiyeda Zeinab	73,535	2,178	442	171	134	87	69	38,301	38,315	76,616
El Khalifa	59,178	381	41	36	67	31	68	29,739	30,063	59,802
Old Cairo	31,861	2,425	159	328	31	80	84	17,514	17,454	34,968
Total {Males	326571	44,657	16,123	2,808	417	14,411	861	405,848		405848
Total {Females	304592	41,811	20,010	2,781	384	14,796	717		385,091	385091
GRAND TOTAL	631163	86,468	36,123	5,589	801	29,207	1,578	405,848	385,091	790939

Table No. 2—Population Classified by Civil Status.

QISM (DIVISION)	Single	Married	Divorced	Widowed	Not stated	Total
Shubra	40,022	32,991	1,033	4,986	1.512	80,544
Bulaq	50,804	48,454	2,101	7,803	2,381	111,543
El Ezbekiya	29,797	20,020	735	4,096	1,754	56,402
El Wayli	39,126	29,620	1,221	4,804	3,729	78,500
Bab el Sha'riya	31,499	25,201	1,553	5,097	1,753	65,103
El Gamaliya	30,279	24,192	1,111	4,134	2,613	62,329
El Musky	11,707	9,183	280	1,686	803	23,659
Abdin	35,533	28,213	1,341	5,013	2,294	72,394
El Darb el Ahmar	35,251	25,885	1,640	4,799	1,504	69,079
El Saiyeda Zeinab	39,118	28,496	2,062	5,784	1,156	76,616
El Khalifa	28,938	23.832	1,325	4,498	1,209	59,802
Old Cairo	16,050	14,803	666	2,619	830	34,968
Total {Males	223,608	158,157	5,103	8,096	10,884	405,848
Total {Females	164,516	152,733	9,965	47,223	10,654	385,091
GRAND TOTAL	388,124	310,890	15,068	55,319	21,538	790,939

This great metropolis therefore has a total population equal to that of all the following cities combined: Ft. Wayne, Indiana ; Troy, N. Y. ; Akron, Ohio; New Haven, Conn. ; Peoria, Ill., Harrisburg, Pa. ; Duluth, Minn. ; Utica, N.Y. ; Yonkers, N.Y. ; and Kansas City, Mo. The population of these American cities corresponds very nearly in the order given to the population of the twelve districts of Cairo. In four of the districts the Moslems are over ninety per cent. of the population ; in six of these districts they number over seventy per cent., and in only two of the districts is the Moslem population less than fifty per cent.

Table No. 3—Population classified by Literacy.

QISM.	PERSONS FIVE YEARS OF AGE AND ABOVE									Children below five years	Total Population
	Illiterate		Reading only		Writing only		Reading and Writing		Not Stated		
	Males	Females	Males	Females	Males	Females	Males	Females			
Shubra	20,571	27,058	567	345	65	33	12,807	5,634	2,449	11,815	80,544
Bulaq	34,883	42,924	475	123	109	18	11,227	2,711	3,476	15,597	111543
El Ezbekiya	11,259	14,693	457	485	59	55	13,933	7,559	2,075	5,827	56,402
El Wayli	19,638	23,922	407	387	51	50	12,506	6,391	5,559	9,589	78,500
Bab el Sha'riya	18,702	24,705	290	152	89	37	8,857	2,473	1,579	8,219	65,103
El Gamaliya	17,877	22,053	313	71	81	30	9,166	1,188	3,596	7,954	62,329
El Musky	5,528	6,812	155	76	13	16	5,147	2,426	747	2,739	23,659
Abdin	19,461	21,492	519	296	119	53	13,313	7.064	2,269	7,808	72,394
El Darb el Ahmar	17,345	24,651	405	141	100	50	15,073	1,977	1,386	7,951	69,079
El Saiyeda Zeinab	18,701	28,722	465	183	111	80	13,786	3,696	1,646	9,226	76,616
El Khalifa	18,843	23,859	221	82	93	36	6,085	1,166	1,485	7,959	59,802
Old Cairo	11,211	13,396	155	76	53	20	2,874	587	1,753	4,813	34,968
Total	214019	274287	4,429	2,417	943	478	124747	42,872	28020	98,727	790939

Table 3 gives the population classfied as to literacy and is a terrible indictment of the conditions in a city, considered the intellectual capital of the Moslem world. It is astonishing to find that 61½ per cent. of the population not including children of five years of age are totally illiterate. Of the female population 71% are illiterate, not counting children below five years. The illiteracy, it will be noticed, is greatest in the almost wholly Mohammedan districts.

Table No. 4—Total Population classified by Nationality and Race.

NATIONALITY AND RACE	POPULATION		
	Total	Males	Females
Not stated	2,985	1,602	1,383
Local Subjects:—			
Egyptians { Moslem	596475	305428	291047
Egyptians { Non-Mos.	63,815	33,248	30,567
Sudanese	8,173	3,729	4,444
Jews	7,701	3,702	3,999
Greeks	4,423	2,278	2,145
Turks	8,412	3,906	4,506
Berberi	8,509	7,376	1,133
Other races	24,465	12,784	11,681
Total Local Subjects	721973	372451	349522
British:—			
Britsh	3,202	1,604	1,598
Egyptians	285	123	162
Maltese	1,663	832	831
Other races	2,374	1,185	1,189
Total British	7,524	3,744	3,780
French:—			
French	3,275	1,276	1,999
Egyptians	1,488	668	820
Other races	3,489	1,879	1,610
Total French	8,252	3,823	4,429

NATIONALITY AND RACE	POPULATION		
	Total	Males	Females
Italian:—Italians	12,114	5,287	6,827
Egyptians	1,410	690	720
Jews	378	180	198
Other races	1,753	750	1,003
Total Italians	15,655	6,907	8,748
Ottoman:—Turks	3,484	1,876	1,608
Armenians	2,409	1,300	1,109
Jews	760	398	362
Greeks	1,381	688	693
Other races	4,047	2,099	1,948
Total Ottomans	12,081	6,361	5,720
Grecks	15,254	7,509	7,745
Austrians	1,004	294	710
Belgians	226	97	129
Germans	31	7	24
Roumanians	538	257	281
Russians	1,242	637	605
Spaniards	627	328	299
Swiss	280	128	152
United States of Am	173	74	99
All other Nationalities	3,094	1,629	1,465
General Total	790939	405848	385091

Table 4 gives the population of Cairo classified by nationality and race, the total number of British subjects being 7,524; French subjects 8,252; Italian 15,655; Ottoman subjetcs (that is, before the War), 12,081; the Greeks numbered 15,254. In this connection it is perfectly evident that there are two Cairos, the Old Cairo of Islam and Islamic ideals, and the new Cairo of the West.. The two cities, however, are not segregated, but intermingle. The one is the city of the Arabian Nights, the other of Western bustle, commerce, exploitation and the new nationalism. The one looks backward and the other forward.

The great maze of these streets hides more than romance. There is sin, sorrow and distress; social conditions that beggar description, overcrowding, poverty and sanitary abuses that are the despair of those who have to deal with them.

Table 5 gives the census return of infirmities, classified by sex, age and religion. It shows that there are 39,647 blind or half blind people in Cairo: the totally blind number over 10,500. Ophthalmia and other eye diseases are very prevalent. There are 47,233 widows in Cairo; 32,000 children under fourteen years of age. On the average over two persons live in one room throughout the city. Islam is a religion that inculcates absolute prohibition of intoxicants, although it has never been able to enforce its teaching among Turks and other European races. But the influence of Western civilization, the evils incident to an Army of Occupation, the impossibility of control of the liquor traffic because of extra-territoriality—all these have led to a constant increase in the use of intoxicants. Within the city limits of Cairo there were, in Dec. 1919, no less than 687 public establishments for selling liquor. According to government returns for the five years of the war, the import value of intoxicating liquors for Egypt was as follows: in 1914, £ 308,396; 1915, £ 461,891; 1916, £ 111,456; 1917, £ 593,618; and 1918, £ 796,328. These figures, showing an increase during the War of two hundred per cent, speak for themselves.

Table No. 5—Infirmities classified by Sex, Age, and religion.

AGE AND RELIGION	Blind of One Eye.		Blind of Two Eyes.		Deaf and Dumb.		Feeble Minded.	
	Males	Females	Males	Females	Males	Females	Males	Females
Age:—								
Under 1 Year	23	8	7	17	1	1	—	—
01-04 „	305	227	124	105	31	18	4	5
05-09 „	711	487	243	243	94	50	36	8
10-19 „	1,873	1,054	530	336	199	79	138	53
20-29 „	1,898	1,256	475	312	140	78	320	148
30-39 „	2,232	1,443	554	412	121	78	447	224
40 and Over and not stated Age	4,721	3,693	3,183	3,975	464	525	705	543
Religion:—								
Moslem	10,390	7,146	4,617	4,844	851	695	1,352	808
Christian — Orthodox	863	583	288	349	111	65	159	75
Christian — Catholic	159	143	68	86	33	31	71	58
Christian — Protestant	17	18	4	11	3	—	12	3
Christian — Other Christians ...	4	4	5	1	1	—	1	1
Jewish	315	266	125	101	50	37	52	35
Not stated, and Other Religions and Sects	15	8	8	8	1	1	3	1
Total	11,763	8,168	5,116	5,400	1,050	829	1,650	981

N. B.—No general total is shown in this table, as the figures mentioned therein are irrespective of the fact that one person may be affected by several of the infirmities mentioned above. In fact, the actual number of infirm persons enumerated is 34,602 (19,410 males and 15,192 females).

Out of this total 2,631 are feeble minded, including 296 married, 87 divorced and 234 widowed.

If Mecca is considered the religious centre and Constantinople the political centre of the Moslem world, Cairo above all things is its literary centre. The Earl of Cromer, not without good reason, described the *ulema* of Cairo as "the guardians of the

citadel of Islam." No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature as does Cairo. Millions of pages of the Koran in many and beautiful editions; commentaries and books of devotion by the hundred thousand; and thousands of books and pamphlets attacking the Christian faith or defending Islam and propagating its teaching, come ceaselessly year after year from the Moslem press of which a large per cent are for export. Books printed in Cairo are read by the camp-fires of the Sahara, in the market place of Timbuctoo, under the very shadow of the Kaaba, and in the bazaars of Bagdad, or are treasured as authorities in the mosques of Java, Burma, Cape Town and Canton. There is no speech nor language in the Moslem world where the voice of the Cairo press is not heard. Its line has gone out through all the earth and its words to the end of the world. A visitor to the booksellers' quarter near Al Azhar University is soon convinced of the intellectual vitality of the Moslem religion.

The intellectual readjustment which has become necessary in the minds of all thinking Moslems, because of the philosophical and social disintegration of Islam through the impact of the West and of Christianity, is felt in Cairo as nowhere else. The currents of thought run contrary and with terrific force. One must read Moslem papers to appreciate the pathos of the situation. Attack and counterattack are incessant. The conservatives have as their watchword "Back to Mohammed!" They hope to reinvigorate the old religion by a return to the golden age. The weakness of Islam, they say, is in its spirit of compromise. This movement still finds its stronghold in the Azhar and its leaders, in spite of recent attempts at reform. The progressives, the advocates of a new Islam, are just as anxious to get away from Mohammed and the old traditions as far as possible, to substitute for the Mohammed of history an idealized prophet. A new commentary on the Koran, which is to supersede the old standards, is appearing month by month in a leading magazine. When the attempts to reform the Azhar University in its curriculum and administration failed, there was a great clamor for the founding of an Egyptian University to provide at once Arabic and Western learning from a Moslem standpoint. According to the testimony of one thoroughly acquainted with the situation, all the government secondary and professional schools in Cairo are either Moslem or agnostic in their influence. "The universities, both old and new, are centers of Islam and under purely Moslem control. Neither in their ethical teaching nor in the lives of their professors is there to be found a base for the upbuilding of moral character. The students of the secondary and professional schools are drifting away from their traditional moorings of belief and the restraints of life into unbelief."

With increased intellectual light and the enormous development of education in recent years, there has come a flood of literature in French and in Arabic translation, which is not only non-Christian and often anti-Christian, but in a large degree immoral and corrupting. The vendors of this literature are found on every street corner, and it is even offered for sale on the tramways.

This leads us to mention a final point in the strategic importance of Cairo, namely, its journalism. At the gateway between the East and the West, and on the cross-roads of the commerce of three continents, Cairo is the newspaper centre of the Near East. In one year over 25,000,000 newspapers and periodicals passed through the Egyptian mails. The post office of Cairo during the single week October 15 to 21, 1919, passed 368,629 foreign and inland letters through its hands, 142,000 more than for the same week in 1918. Of Cairo it may be said, as of Corinth in the days of Paul: *"There are wide opportunities here for active service and there are many to thwart."* (Moffat's Version I Cor, 16: 9).

LIST OF STATIONS AND OUTSTATIONS.

DELTA

CAIRO □ † X Θ
EL EZBEKIYA
GIRLS' COLLEGE
El Khurunfish
Abu el 'Ela
Adawiya
Haret el Saqqayin
Fumm el Khalig
EL 'ABBASSIYA
EL FAGGALA
SHUBRA
El Qulali
Mahmasha
HELIOPOLIS
El Madha
El Barrad
Rod el Farag
Manshiyet el Sadr
'Ein Shams
MARG Δ
ZEITUN Δ
MATARIYA Δ
SHIBIN EL QANATIR Δ
TEL EL KIBIR Δ
BILBEIS Δ
ISMAILIA Δ
SUEZ Δ
OLD CAIRO □
MINUF □
ASHMUN □
SHUBRA ZANGA □
PORT SAID † Θ
El Qantara
ALEXANDRIA † X Θ
ATTARIN
Karmus
Haret el Yahoud
Kafr Ashri
Kafr Dawar
BACOS Θ
Schutz
QALYUB
Tukh
BENHA
Shiblanga
Minyet el Qamh
ZAQAZIQ
Kafr el Hukama
Faqus
Hihya
EL MANSURA †
'Ezbet el Rais Khaleel
Mit Ghamr
Mit Ya'ish
Aga
Simbillawein
Dikirnis
Fariskur
El Matariya
Nawasa el Bahr
Manzala
Birket el Saba'
SHIBIN EL KOM
Tukh el Nasara
El Qarinein
Quweisna
Disuq
Shabas 'Imeir
Basyum
Birma
Kafr el Zaiyat
Shin
TANTA
Sumbat
Shirshaba
Samanoud
Mahallet el Kubra
Nubrouh
Basandila
Shirbin
Talkha
Kafr Sheikh
Damanhour
Shubra Khit
EL 'ATF Δ

MIDDLE EGYPT

EL FAIYUM Θ
Sinnuris
Fidimin
Abuksah
Sanhur
Seila
Itsa Faiyum
Tubhar
Mutul
Roda
Fircas
El Zirbi
Tamiya
Garfis
Minyet el Heit
Naqalifa
Abu Shawi
Abuksah
Hauwaret el Gussup
Matir Taris
Hauwaret el Ahwan X
Biba
BENI SUEF X
Bush
Ishmant
El Matania
El Wasta
Saft Maidum
Ehnasya
El Fashn †
Deir el Garnus X
'Atf Heidar
Safaniya
Nazlet el Mugahid
Tanbidi X
El Kom el Akhdar
Maghagha X
Beni Samit
El Garabi'
El Sheikh Fadl
Geziret Sharuna
Sharuna
Beni Mazar †
Hilwa
Daquf
Matai
Samalut X
Ma'saret Samalut
El Taiyiba X
Beni Ghani
Itsa el Minia
Nazlet el 'Amoudain
Taha el A'mida
Saft el Laban
Damshir
Idmu
Nazlet Faragulla
El Murh
Damaris
El Ikhsas
'Ezbet el Khashaba
'Ezbet el Qaleene
Tala
Tuwa
Toukh
Tahnasha
El Minya South Ch. X Θ
El Minya Second Ch.
El Minya First Ch.
Nazlet Abu Quist
'Ezbet Rida
El Bawaheen
Zawiat el Amwat
Nazlet Sultan Basha
Duwar 'Ali Basha Sherqi
Duwar 'Ali Basha el Gharbi
Eb'adia Sultan Basha
'Akaka
Nazlet el Nakhl
Beni Muhammad Sha'rawi
Mansafis
Nazlet Asment
Balansura

Beni 'Ibeid
Sherara
Manhari
El Fikria X
Abu Qurqas

ASSIUT

'Ezbet Georgie
Nazlet Ruman
Saquiet Musa
Itlidim
El Baragil
'Ezbet Diab
'Ezbet Ga'weer
Nazlet Harz
Hour
Ibshada
Nazlet Sharmoukh
Nawaay
Ishmounain
El Mahras
Qalandoul
El Roda
El Bayadiya †
El Deir Amoun
El Deir Abu Hennis
El Deir el Barsha
El Barsha
Mellawi † X
Ib'adiya Khawaga Matta
Ma'saret Mellawi
Tuni Bey
Toukh
Tanda
Deir Mawas †
Biblaw
Deirut
Mahatta Deirut
Dalga
Dashlut
El Kudia
Sanabu
Kom Buha †
'Ezbet Wisa
Fazara
Masara
El Qusiya †
Nezlet Keleib
Mir
El Saraqna
Nazali Ganub
Zarabi

El Deir el Muharraq
El Tataliya †
Ballut †
Beni Qurra
Beni Shiqeir
Manfalut †
El Hawatka †
El Gawli †
Naga 'Labw
Beni' Adi el Bahriya
Beni 'Adi el Qibliya
Musra
El 'Izziya
Shaqilqil
Beni Mohammed
Abnub †
El Hammam †
Awlad Badr
Beni 'Ileig
El Ma'sara
El Wasta
Bisra
El Waladia
College
Prison
Hospital
ASYUT NORTH † X
Asyut South
Durunka
Musha
Reefa
Qerqaris
El Muti'a
Baqur †
Nazlet Abu Q'ab
Diweina
El Mas'udi
Abu Tig †
Beni Simei' †
EL NIKHEILA † X Θ
El Shamia †
Nazlet el Milk †
El Afaadra
El Badari †
Kom Si'da
El 'Iqal Qibli
El Zarabi
Dikiran
Deir el Ganadla †
Kom Isfaht
Sidfa

El Diweir †
Beni Feiz
El Shanayna †
El Birba †

THEBES (LUXOR)

El Aghanna
Tima †
Mishta †
Safeiha
Abu Mugheizal
Nazlet el Qadi
TAHTA †
'Ineibis †
El Ghirizat
El Maragha
Geziret Shandaweel
Idfa
El Hammadiya
Awlad Nusair
SOHAG † Θ
Akhmim †
El Ruhweihib †
Kom Baddar
Girga
El Harizat †
El Balyana
Bahgurah
El Zuwak
Mangoud
Naga' Hamadi
Dandara
Qena
Qus †
Naqada
Qamula
El Qurna
LUXOR †
El Maris
Armant el Balad
Armant el Wabour
El Salamia (El 'Idisat)
El Adayma
Daraw
Kom Ombo
Aswan
Isna
Abnud
Siflaq †
Minsha †
Salamuni †
Deir Zawi †
Jelawaya †
Giheina †

The spelling of the names of towns in this report follows the Government Census of 1917.
The Λ indicates Egypt General Mission. The ⊓ indicates Church Missionary Society. The † indicates Canadian Holiness Mission. The X indicates Apostolic Assemblies. The Θ indicates any other of the smaller missions. The list is taken from the report of the Synod of the Nile the additions being the five centers occupied by the C.M.S., the nine centers of the E.G.M., and the six centers at the end of the list which are occupied exclusively by the Canadian Holiness Mission. The divisions Delta, Middle Egypt, Assiut and Thebes indicate the four Egyptian Presbyteries of the Synod of the Nile. Towns and centers in Cairo which are in bold type capitals are those occupied by foreign workers in residence.

ADDRESSES OF MISSIONS WORKING IN EGYPT

(WHERE KNOWN)

THE AMERICAN BIBLE SOCIETY,
31 Bible House, New York, U.S.A.

THE BRITISH AND FOREIGN BIBLE SOCIETY,
Queen Victoria Street, London, E.C.

THE CANADIAN HOLINESS MOVEMENT,
Ottawa, Canada.

THE CHURCH MISSIONARY SOCIETY,
Salisbury Square, London E.C.

THE AMERICAN UNITED PRESBYTERIAN MISSION,
1505 Race St. Philadelphia, Pa, U.S.A.

THE AMERICAN UNIVERSITY IN CAIRO,
Land Title Building, Philadelphia, U S A.

THE CHURCH OF SCOTLAND MISSION,
22 Queen St., Edinburgh.

THE NORTH AFRICA MISSION,
18 John St., Bedford Row, London, W.C.

THE EGYPT GENERAL MISSION,
10 Drayton Park, Highbury, London, N.

THE NILE MISSION PRESS,
22 Culverden Park Road, Tunbridge Wells, Eng.

THE LONDON JEWS' SOCIETY,
16 Lincoln's Inn Fields, London, W.C.

THE DUTCH REFORMED CHURCH.
Nassankade 82, Amsterdam, Holland.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION,
347 Madison Avenue, NewYork City.
12 Russell Square, London W.C. 1.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,
Hanover Square, London, W.C.

THE WORLD'S SUNDAY SCHOOL ASSOCIATION,
216 Metropolitan Tower, New York City.

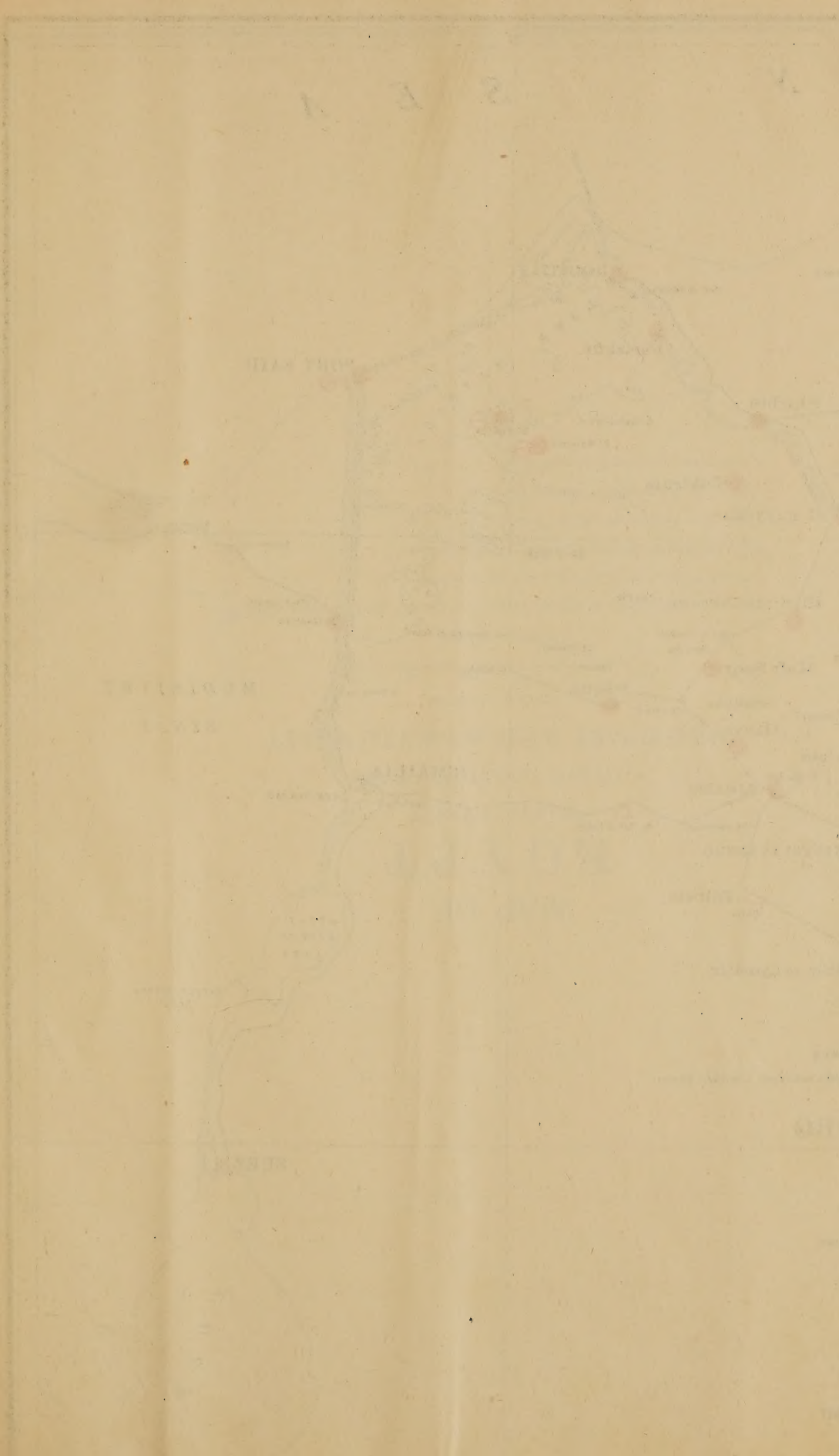
THE CHURCH OF GOD
Anderson Ind. U.S.A.

THE APOSTOLIC ASSEMBLIES.
336 N. Pacific St.
Springfield Mo. U. S. A.

THE STANDARD HOLINESS,
Standard Church.
Brockville, Ont, Canada.

THE MILDMAY MISSION TO JEWS,
Central Hall—Philpott St.
Whitechapel London E.

CORRIGENDA.



MAP OF EGYPT WITH INSET GIVING LOCATION OF ALL MISSIONARY WORK IN THE NILE VALLEY

SCALE 1:1,000,000

Kms. 10 5 0 10 20 30 40 Kms.

REFERENCE

- American Mission and the Evangelical church centers shown thus ●
- Church Missionary Society work shown thus □
- Egypt General Mission centers shown thus △
- Canadian Holiness shown thus +
- Apostolic Assemblies shown thus ×
- Other Mission work shown thus ⊖

MEDITERRANEAN SEA

RED SEA

GULF OF SUEZ

MUDÎRÎYET SINAI

ALEXANDRIA

Rosetta

Ramleh

Abu Qîr

Idku

LAKE EDKU

LAKE BURULLUS

Baltim

Qalabshu

DAMIETTA

Kafr el Battikh

LAKE MANZALA

Fâriskûr

PORT SAID

Shirbin

El Gamâliya

El Manzala

El Matariya

El Tina Sta.

Pelusium Sta.

Ramses Sta.

Qantara

Tell el Ahmar Sta.

El Munâgât el Kubrâ

El Ismâ'îlîya

El Balah Sta.

ISMAILIA

Nifisha

LAKE TIMSÂH

GREAT BITTER LAKE

LITTLE BITTER LAKE

SUEZ

Fuwa

El Mansûra

Shâima

El Kûm el Tawîl

Biyela

Bilqâs

Diaûq

Kr. el Sheikh

Senhûr

Qallîn

Mahallet Diyâ

Salâmûn

Qasyûn

Abu Hummus

Kr. el Dauwâr

El Dab'a

El Amiriya

Shubra Khit

DAMANHÛR

Mahallet Rûh

El Mah. el Kubra

Samannûd

Aga

Nabarôh

Talkha

EL MANŞÛRA

Dikirnis

San el Hagar

El Simbillâwein

Tell Râk

Ityâi el Bârûd

El Dilingât

Kôm Hamâda

Bîbân

Kr. el Zaiyât

TANTA

Damâs

Kafr Saqr

Fâqûs

Abu el Shuqûf

Sangaha

El Ikhetwa

Dawâkma

El Ibrâshimîya

Abu Kabir

El Santa

Zifta

Mit Ghamr

Hihya

Tala

Ganzûr

Tukh Dalka

El Shuhada

El Batânûn

Shahrazt el Kubra

El Qanâyât

ZAGAZIG

Abu Hammâd

El Tell el Kebir

SHIBIN EL KÔM

Quwêsna

El Mâ'

Sharnawân

El 'Azizîya

Minyet el Qamh

Minûf

Sirs el Layâna

El Bagûr

BENHA

Batamûs

Mit Khâqân

Bilbeis

Ghita

Tûkh

Ashmûn

Bûbis el Agûz

Kr. Shibîn

Shibîn el Qanâtir

Wâdi el Natrûn

Dêr Hooker

Victoria

Dêr el Baramûs

Dêr el Suriâni

Dêr Amba Bshoi

Dêr Abu Maqâr

El Qalta

Dêr

Siryâqûs

Qalyûb

El Marg

Nawa

Ma'mûriyet Dawâhi Maşr

Imbâba

Kirdâsa

EL GIZA

CAIRO

El Maadîn

Giza Pyr.

Shebramant

Umm Khuwân

Saqqâra Pyr.

El Badrashein

El Marâzîq

Dahshûr Pyr.

Dahshûr

Helwan

El 'Aiyât

El Hai

El Saff

Kafr Barakât

El Qubâbât

Tâmiya

Qasr Qârûn

BIRKET QÂRÛN

Sinnûris

Benhûr

Abkasân

Mastûr Tafq

El Wâsta

Qiman el 'Arûs

El Burumbul

Asfih

Masgid Mûsa

El Nazla

El Agamîyin

MADINET EL FAIYÛM

Abu Gandîr

Minyet el Heit

Itsa

Heuwârret 'Addân

Abu Sîr el Malaq

El Maimûn

Yahmant

Dalâ'y

Bûs

El Shanâwîya

El Gharaq el Sultâni

Ihnâsya el Madîna

Maiyâna

Bârût el Baqar

Tamant el Zawâya

BENI SUEF

Qumbush el Hamra

El Barânga

Biba

Muzûra

El Fashn

Shinara

El Fant

Salâqûs

Barmasha

Nile River

Maghâgha

Burjubât el Gabal

Abu el Wasîf

El Bahnasa

El Sindîya

Beni Mazâr

Beni Sâmit

Beni 'Ali

Beni Ahmed

Matâ

Abu 'Azîz

Daqûf

Manqafîn

Samâlût

Mîna

Nazlet Abdel Barûfim

El Burgâya

Samâris

EL MINYA

Baft el Khammâr

Beni Ahmed

Beni 'Ubeid

Abu Qurqâs

Balanjûra

El Mahres

Ez Rôda

Minshât el Maghâta

Mallawi

Tanda

Dalga

Deir Mawâs

El Dashlût

Dairût

Shanbu

El Qûsîya

Beni Râfi'

Manfalût

El Ma'âbda

'Arab el Afiyat

Abnûb

Beni 'Adi

El Ma'sara

ASYÛT

Ma'mûriyet Bandar Asyût

El Muşîla

Bandar Asyût

Ma'mûriyet

El Muşîla

El Hammâm

El Wâdiya

Awsîm Sarqus

El Shâmiya

Dîweila

El Nakhîla

Abu Tig

El Badâri

Kôm Isfaht

El 'Itmâniya

El Nawâwra

Mishta

Kôm Ishgau

Banga

Talta

El Gallâwîya

El Sendîs

El Marâgha

Gine

Shaghâma

Goz Shaduma

Sitkô

El Salâmûni

Akhmîm

SOHÂG

Bandar el Kirmâniya

Balasfûra

El Manshâh

El Horîza

Aulâd Hamza

Aulâd Salâma

Girga

Khârtat Girga

Aulâd Yahya

Mazâta Sharq

Bardîs

El Mashâwda

El Balyana

Beni Hilmi

Samhûd

El Risqa

El Qûra

El Salamîya

Farshût

El Qasr

Nag' Hammâdi

Dishna

Abu Diyâb

El Tawâbya

Dendera

DENA

El Tawâlta

El Waqf

El Makhâdma

El Ashrâf

Abnûd

El Balâs

El Zawâyda

Naqâda

QÛS

Garâgôs

Shanhûr

El Qibli Qamûla

Khuzâm

El Kerrasa

El Bîrât

Luxor

El Bayâdîya

El Rayâyna

Armant

El 'Idâma

Tôd

El Shaghab

Klimân el Matâ'na

Asfûn el Matâ'na

El Deir

Isna Barrage

Isna

El 'Adâyma

El Bibâ'îya

El Kâb

El Bisatîya Qibli

El Kîlh Gharb

El Kîlh Sharq

Idfu

El Ridisîya Qibli

Silwa Bahari

Nag' el Kâgûg

Fâris

Kôm Ombo

Daraw

El Khattâra

ANWÂN

El Shellâl

Qasr Umm el Diyâb

'Ez. Mehârîq

El Khârga

Bûrîs

'Ez. el Mahs Qibli

'Ez. Dûsh

Tomb of Rameses IX